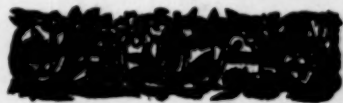


מסביל לרור
Daudds Instructor.

A
SERMON
PREACHED AT
THE VISITATION OF
the Free-Schole at **TUNBRIDGE**
in **KENT**, by the Wardens of the
Worshipfull Companie of
SKINNERS;

BY
THOMAS GATAKER B. of D.
and Pastor of Rotherhith.



LONDON,
Printed by **EDWARD GRIFFIN.**
1620.





TO THE RIGHT
WORSHIPFUL AND
MUCH HONOURED,

S^r THOMAS SMITH Knight, Go-
uernor of the famous Companie of Mer-
chants trading to the EAST-
INDIES, &c.

*Long life and health here, with eternall
happinesse els-where.*



RIGHT WORSHIPFULL;
Being requested lately by my
kinde Friends, the Wardens of the
Worshipfull Companie of Skin-
ners, to assist them in their Visitation of the
free Schole at Tunbridge, founded long since
by that worthy Knight, of blessed memorie,
Sir Andrew Iudde, your Grand-father, and
committed to the charge and ouer-sight of that
well-deseruing Society; I made choise of such a
portion of Scripture there to entreat of, as

seemed not altogether unfitting an occasion of that kinde. After the handling whereof, being then presently solicited by some, and since further importuned by others, to make these my weake labors more publike, as not unlikely (so they deemed) to doe some further good; I was at length drawne, regarding more their opinion, then mine owne conceipt thereof, as well knowing it to be but a tumultuary worke, amidst many distractions hastily peiced together; and to giue them satisfaction therein, that seemed so desirous of it; to let it goe abroad, and make tryall what benefit either Teacher, or Scholler, or other might make of it. This resolved on, I began to bethinke my selfe, obseruing the vsuall manner of the times, whom I should make choise of for the patronizing of it. In all respects none seemed so fit as your Selfe, whom I haue therefore made bold to addresse it vnto. The Schole was first erected and endowed by your Worships Ancestor. And you haue worthily built vpon his foundation, and added liberally to his gift. So that through your munificence it is very likely to flourish, and not to come behind some of those that be of cheife note. Your bounty herein, and in other works of the like nature, is
the

the rather to be regarded; for that you do not,
 (as the manner is of the most, unwilling to part
 with ought, till they must needs leaue all;) defer
 wholly your well-doing to your deaths-bed, or
 your dying day; but bend your selfe thereunto,
 while you may yet surviving your owne dona-
 tion, your selfe see things setled in a due course,
 and receiue comfort by view of the fruit and
 benefit that may therby redound both to Church
 and Common-weale. And certainly, to omit,
 that^a the good that men do in their life time is a
 surer note of true bounty, then that they do at
 their decesse; as^b there is greater euidence of
 sincere repentance, in the abandoning of vice,
 while men haue liberty and abilitie to continue
 the practise of it, then in leauing of sinne then,
 when sinne it selfe leaueth them, and they can
 no longer follow it: Howsoeuer the benefit to
 others may be equall in either, to the Doner
 himselfe in the former is the comfort far grea-
 ter. Good done at our end is like a Lanterne
 borne after vs, that directeth them that come
 after vs, but affordeth vs litle light; whereas
 the good done in our life time is like a light
 borne before vs, that both^c benefiteth them
 and vs also alike, imparting light equally vnto

^a Beneficium nisi a
 volente non datur.
 Sen. de ben. l. 5. c. 19
 Beneficium est quod
 quis dedit, ex am-
 pto & non dare. lb.
 l. 3. c. 19.

^b Legatur Ambr.
 exhort. ad pauperes &
 August. homil. 41.

^c Beneficiū dando
 accipit, qui digno
 dedit. P. Syrus.

d. Act. 20. 35.

ε Τὸ δὲ παρῆν
τὸ δὲ ποιῆν ἢ
χρῆσθαι ὡς ἂν, ἀλ-
λὰ καὶ ἢ ἄλλῳ. Ἐπι-
κυρίως. Χαρὰς ἔστι
ἢ ποὺ ῥοιμῶν ἔστι
ὡς χάρις. Τὸ δὲ
ἀγαλλίεσθαι καὶ
χαίρειν ἐν τῷ δι-
δόντι τὴν χάριν
ποῖον ἔστι καὶ ἐκ-
δορῶντες. ἢ τὸ
παρῆν δὲ αἰγι-
οῦται πολλάκις
ἐν τῷ ἀγαλλοῦνται
τὸ δὲ ποιῆν.

Plus. de philosoph.
apud duces disser.
Non honestius tan-
tum, sed et iucun-
dum est beneficiū
dare quā accipere.
Cic. Itaq. Sen. de
ben. l. 1 c. 1. Malim
non recipere benefi-
cia, quā non dare.

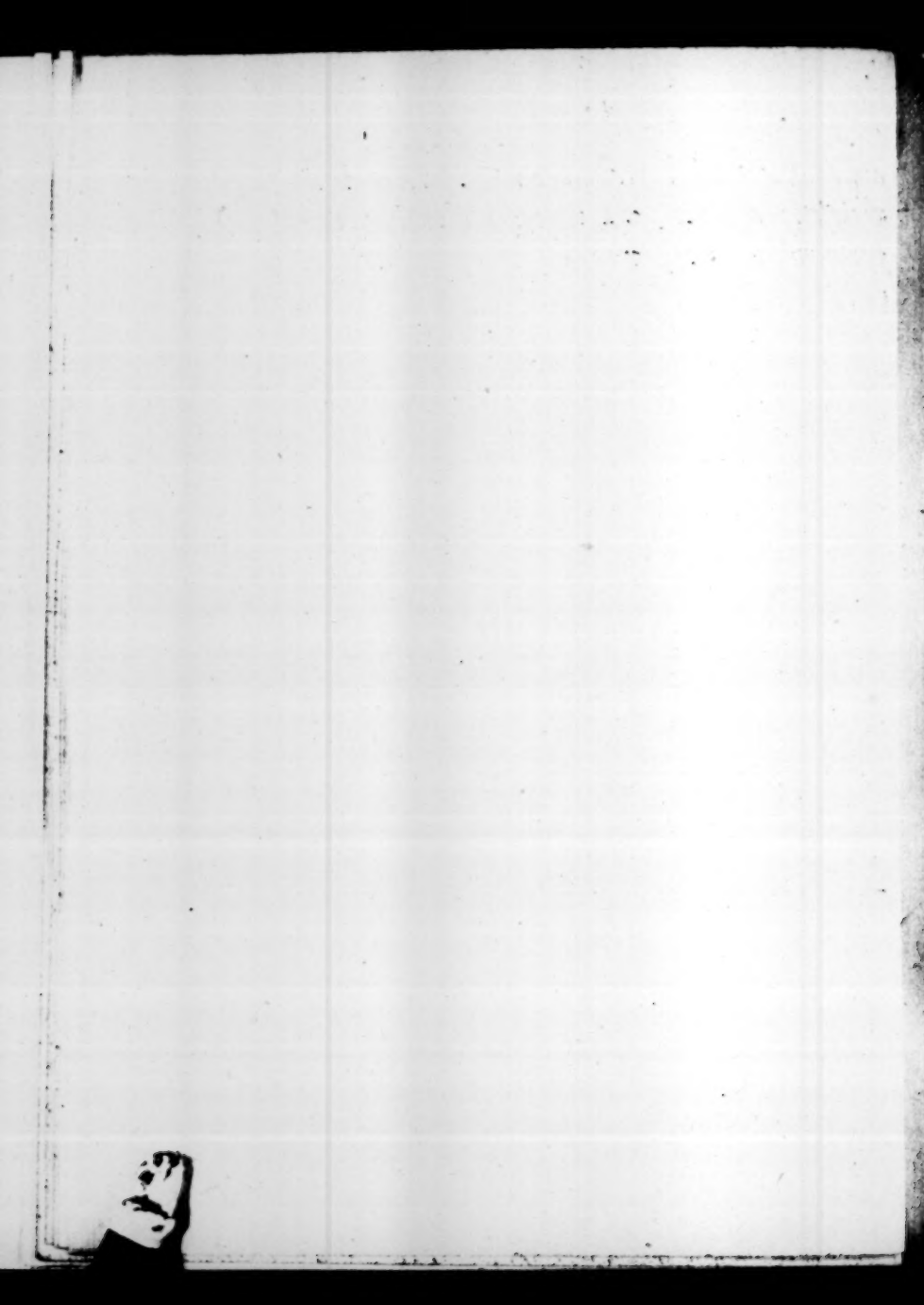
either. Yea, of such beneficence I may well say more: it benefiteth the giuer in diuers respects much more then the taker; it is a far greater pleasure to the bestower, then it is to the receiuer. ^d It is a more blessed thing, saith our Sauour, to giue then to take. Yea^e to giue then to take, saith the Heathen man, it is the pleasanter of the twaine: to bestow a benefit vpon an other, then to receiue a benefit from an other, it is more delightfome to any man of a free and ingenuou disposition. So that, to passe by the religious consideration, of the rich and royall reward and recompence of well-doing from God and with God, which may be alike vnto either; the very light of Nature sheweth, that in true Beneficence there is more pleasure and contentment, and consequently more comfort and benefit euen for the present, to the giuer then to the taker: that which is a great part of it, wanting vnto those, that defer their well-doing, though they do neuer so well then, till their deceasse. You, worthy Sir, do otherwise, and long may you liue so to do, to the increase of your ioy and comfort here, and the furtherance of your account and reckoning els-where. With which wish I seale all vp, that I be not

ouer-

ouer-tedious and troublesome to your Worship,
amids your other manifold more serious and
weightie affaires ; and requesting onely your
fauourable acceptance of this sory trifle,
rest,

Your Worships to be commanded
in the Lord,

Tho: Gataker.





DAVIDS INSTRVCTER.

PSALM. 34. 11.

*Come, Children, hearken vnto me : I will teach
you the feare of the Lord.*



ALL^a Scripture, saith the Apostle, is diuinely inspired, and is profitable to instruct. And^b Euery word of God, saith Agur, is pure : euen^c as pure as gold or siluer that hath past seuen times through the fire in the furnace.

But yet, as some gold and siluer is finer then other; and some golden vessels are more vsfull then others are : so betweene Scripture and Scripture (though all pure, pretious, and profitable) there is great difference : some is of greater excellency, and of more ordinarie vse.

And^d no one Booke of Scripture more excellent, or^e of more frequent vse both in publike and

& vbiq; praeo est. Lege Ambros. Aug. Ruffin. & Euthym. praefat. in Psal.

B

priuate

*a Πᾶσα γὰρ ῥησὶς
θεοῦ ἐκείνη ἐστίν. 2. Tim.
3. 16.*

b Prov. 30. 5.

c Psal. 12. 6.

*d Licit oīa Scrip-
tura diuina Dei
gratiam spiret, pra-
cipue tamen dulcis
est Psalmorū liber.*

*Ambros. praefat. in
Psalm. n̄ 7̄ ψαλ-
μῶν βίβλ. & τὸ ἐν
πῶτον αἰσθητικῶν
θεοῦ λόγος. Easil.*

*praefat. in Ps. Psalm-
orū liber quacun-
que vtilia sunt ex
omnibus continet.*

Aug. 9.

c Tsalmo^o omnibus

f *Pfal.* 42. 4. &
102. 111. 1. 54.
1. 15.

priuate then this of the *Psalmes*; wherein the holy men of God, as they ^f *powre out their soules* vnto him, so they portraitt and paint them out vnto vs.

Among the rest of the *Psalmes*, some of them there are, about which the Holy Ghosts pleasure was, that the penmen thereof, should take more paines then vsuall, and more Art then ordinarie should be shewed, in the framing and contriuing of them: And where he vseth more Art, we may well expect more excellence; where they haue taken most paines in teaching vs, there should we vse most diligence in learning that, that is taught vs.

h *Psalms* Abecda-
rij. *Acg.* ad *Pfal.*
118 in fine.

i *Memoria con-*
suleret. Muscul. in
Pfal. 119.

k *P.* quemadmodis
parvulorum inge-
nia primis literarū
elemētis affuscent
vsam dicendi assu-
meret; ita nos etiam
vsam viuendi dis-
camus. *Ambros.* in
Pfal. 118.

^l *Verf.* 1, 2.
m *Verf.* 3, 5, 7, 8.

n *Verf.* 9, 10.

Of this kinde are the 25. the 37. the 119. and this 34 *Psalme*; ^h composed according to the order of the *Hebrew Alphabet*, the verses of them beginning, as in *Acrostichall Poems*, with the letters thereof in their vulgar and vsuall order: partly ⁱ to helpe memorie; and partly, ^k that euen Children and learners, together with their first Elements of other learning, might haue an Alphabet of piety and godlinesse taught them.

This *Psalme*, one of those thus artificially framed, is a *Psalme* consisting partly of ^l Celebration, of praise and thanks-giuing to God; and partly of ^m Exhortation and instruction to vs.

The words propounded for the subiect-matter of my present discourse, are parcell of the latter part. For in ⁿ the verses next before-going, the *Psalmist* had encited men to *the feare of God*: and in these words he vndertaketh to teach them this Feare.

In the words there are these foure parts: *Inui-*
tatio, Compellatio, Exhortatio, & Pollicitatio.

1. An Invitation; *Come.*
2. A Compellation; *Children.*
3. An Exhortation; *Hearken to me.*
4. A pollicitation or a promise; and therein againe these foure particulars:

The Agent, the A&, the Obiect, the Subiect.

1. The Agent; King *Dauid* himselfe, the pen-man of this Psalme; *I.*
2. The A&; teaching or instructing: *I will teach.*
3. The Obiect, or persons to be taught; *Children*; whom before he called vpon; *You.*
4. The Subiect-matter of his teaching, that wherein he would instruct them; *the Feare of the Lord.*

And of these parts and points in order, as breifly as conueniently I may.

In the first place then there is *prompta Inuitatio*, a Part 1.
free Invitation: affording vs this Lesson, (to omit all others) that

We had neede of all inuitements & incitements, *Doctr. 1.*
inticements and allurements to goodnes and godlines. Hence so many *mementoes* in the word of God: * *Remember thy Creator*: and, ^P *Remember*, ^O *Eccles. 12. 1.*
forget not: &c. so many *Carueats*; ^Q *Carue tibi*; ^P *Deut. 9. 7.*
Take heede to thy selfe: and, ^T *Caruate vobis*, *Take yee* ^Q *1. Tim. 4. 16.*
heede to your selues: &c. so many *Inuitations*; ^T *Deut. 4. 23.*
^T *Come, let vs goe up to Gods house*: and, ^T *Come, let* ^T *Esai. 2. 3.*
vs walke in the light of the Lord: and in this place, ^T *Esai. 2. 5.*
Come, Children; hearken to me: &c.

All needfull, and all litle enough:

1. In regard of our naturall auersenes to good *Reason 1.*
things.

n Job. 11. 12.

x Jer. 2. 24.

Reason 2.

y Prov. 15. 24.

z Quia natura op-

us. Epist. 2. 3.

a - maxime 3. 2.

b - et opus est

curat. H. God.

Et, Ardua virtutis

via, Horat. carm. l.

3. ode 24.

Sed & Ovid. de

Pont. 3. eleg. tendit

in ardua virtutis. Et

Silius b. l. Pun. l. 2.

Ardua virtutis pro-

ferit via. - Et, cel-

sum vir. 9. petit ar-

dua collem. Lige Se-

nce. epist. 1. 23.

b Mens in ad me-

lora emittitur, quasi

contra iclum flumi-

nis conatur. & C.

Greg. Rom. mirac.

l. 11. c. 28.

Reason. 3.

c 2 Thess. 3. 13.

Galat. 6. 9.

d Alphius sane-

rator, cuius mi-

nit Horat. epod. 2.

e Optima nomina

no appellando mala

feri, Alphius di-

xisse virissimè fer-

tor. Colum. de re

rust. l. 1. c. 7.

Vse I.

f Hebr. 10. 24.

g eis to me 3. 5.

h Esai. 3. 3.

i Esai. 2. 5.

things. * *Man by nature, saith Zopbar, is like a wilde Asses Colt: as an Asses foale, for rudenes; a wilde Asses, for vnruinelles: vntamed and vntractable,* ^x *as the wilde Asses in the wildernes.*

2. In regard of the difficultie of the worke. ¹ *The way of the wise, saith wise Solomon, is upward. We are bred in Hell: (2 by Nature vessels of wrath:)* and we must climbe vp to Heauen: * *a long way and a steepe.* We are ^b like those, that row against winde and tide; we strue against the streame and current of corrupt nature, of euill custome; we struggle against the strong counterblasts, of bitter scoffs, and bad counsell. We haue neede therefore of all kinde of encouragement.

3. In regard of our pronenes to grow slacke. ^c *And you, my brethren, saith the Apostle, be not weary of well-doing.* We are too prone, euen the best of vs, to wax weary on this way, to grow slacke at this worke. It is true of vs, that ^d *Alphius* the Usurer sometime said of his Clients, ^e *Euen good Debtors will grow slacke Pay-masters, if they be let alone, if they be not now and then called vpon.*

The consideration whereof may serue, First, to admonish vs of our dutie one to an other. ^f *Let vs obserue either other, saith the Apostle, & to whet on, or to egge on, to loue and good works.* So the Holy Ghost describeth the manner of Gods Saints, quickning, calling on, and encouraging either other. ^h *And many people shall goe, and say; Come, and let vs goe vp to the Mountaine of the Lord, to the House of the God of Iacob: and he will teach vs his wayes, and we will walke in his paths* And, ⁱ *Come, o yee house of Iacob,*

Dauids Instruſter.

5

Jacob, and let vs walke in the light of the Lord. And againe; ^k The people of one Citie ſhall go to another, and ſay; Vp, and let vs pray before the Lord, and ſeeke the Lord of hoſts: and I will goe my ſelfe too. ^k Zech. 8. 21.

Now this, as it is the dutie of all, ſo more ſpecially of thoſe that conuerſe familiarly together; moſt eſpecially of thoſe that haue care and charge of others, Miniſters and Magiſtrates in publike, Parents, Scholemaſters, and Maſters of Families in priuate, ^l *to whet vp* their inferiors, (it is the terme that ^m *Mofes* vſeth, and the Apoſtle imitateth him in) to be oft calling vpon thoſe that be vnder their charge, and enciting of them to thoſe things that be good. Remembring, that as the Heathen man ſaith that thoſe that correct but inſtruſt not, are ^a *like* *thoſe that ſnuffe the light oft, but put no oyle into the lampe;* ſo thoſe that inſtruſt but incite not, are like thoſe that put in oyle enough, yea enough it may be to drowne the light, (that which may oft ſoone be done,) but are not carefull or mindfull to raiſe and pull vp the weeke, which vnleſſe it be in due time ſtill done, the light will of it ſelfe ſoone decay and wax dimme, though there be no defect of liquor to feede it withall.

Application.

l γγ

m Deut. 6. 7.

ſic Prov. 27. 17.

n Oi μετὰ τὴν
ἐκδοὺς τῆς εὐλο-
γίας, ἀνδρὶς ὁ δὲ
ἐκπορευόμενος μὴ
ἐκπορεύεται, ὁ
μοιροῦν τῆς κα-
λῆς ἐκπορεύ-
σεως, ἐλαττωθῆ-
ναι ἐγγύς. Πλ.
praecept. polis.

Secondly, as we muſt our ſelues call vpon others; ſo we muſt be content to be called vpon by others. Inferiors eſpecially and learners, children, ſeruants, or others, muſt not thinke much to be frequently called vpon by their Superiors: they muſt not account it any diſgrace or diſparagement vnto them, that they are oft admoniſhed, incited and called vpon in this kinde. ^o *I will not be negligent,* ſaith *Peter,* ^o 1. Pet. 1. 12.

to put you in mind of theſe things, though you haue know-
ledge, though you know the truth already, and be
eſtabliſhed in it. Yea, ^p Though I be perſwaded of you,
ſaith the Apoſtle Paul, that you are full of goodnes, and
of all knowledge, & able to admoniſh one another: yet I
am bold by writing to put you in minde of theſe things.
Yea, ^q It is not tedious to me to goe ouer the ſame
things oft with you; and it is the ſafeſt courſe for you.
So that * euen thoſe that are beſt grounded, that
haue aboundance of ſound knowledge, that are full
of grace and goodnes, that are the greateſt profici-
ents, and forwardeſt Schollers in Chriſts Schoole,
yet may ſtand oft in neede of being whet vp, and
put on: much more ſuch as are but rude and raw,
as are but nouices and dullards, as are ſcarce, it may
be, yet of the firſt forme in Chriſts Schoole ^r Tender
plants and new planted haue neede oft to be wa-
tered; they are in danger elſe to windle and wither
away. And Gods grace and good things in vs are
like a dull ſea-cole fire, which if it be not now and
then blown or ^r ſtirred vp, though there be no
want of ſewell, yet will of it ſelfe at length dye and
goe out.

^p Rom. 15. 14. 15.

^q Phil. 3. 1.

* Fortibus afflu-
tutibus prodeſſe,
ſung. Dax bene p-
gnantes incitat re-
vires. Oril. de 1. d.
lib. 3. c. 1.

^r Plantas tenellis
frequenter ada-
quare proderit. Pri-
miſ. in Phil. &
Greg. Rom. moral.
6. 27. c. 14.

^r Hinc aduſo to-
ſitv tñb. aduſu
memor 2. Timo.
1. 6.

Part 2.

In the next place there is as *prompt*: *Inuitatio*, ſo
blanda Compellatio: as a free *Inuitation*, ſo a ſweete
and louing *Compellation*: *Children*.

The Name of *Children* is a moſt ſweet Name,
ſauouring ſtrongly of Loue; and uſed therefore ſo
oft by ^r that Diſciple of Loue, and of Chriſts loue in
that Epistle of his that breatheth nothing but Loue:

^u *Little Children, let vs loue one another, not in word
and tongue, but in deede and truth*: and, ^x *Little Chil-*
dren,

^r 1 Jo. 13. 23.

& 21. 7.

^u 1. 1. Jo. 3. 17.

& 4. 7.

^x 1. 1. Jo. 3. 7.

dren, let no man deceaue you : And, y Little Children y 1 Iho. 5. 11.
keepe your ſelues from Idoles, &c. And it ſheweth
 what louing affection ought to be betweene teacher
 and taught: euen ſuch as is betweene naturall Pa-
 rents and Children. That which the Apoſtle *Paul*
 ſo oft, and in ſo liuely manner expreſſeth in him-
 ſelfe, when he compareth himſelfe, ſometime to a
Father ; ^a *I exhorted you and beſought you, as a Fa-* a 1. Theſſ. 2. 11.
ther his Children : ſometime to a *Mother* ; ^b *My lit-* b Galat. 4. 19.
tle Children, of whom I trauaile againe, till Chriſt be
formed in you : ſometime to a *Nurſe* ; ^c *Wee were* c 1. Theſſ. 2. 7.
gentle among you, as a Nurſe cheriſbeth her Children.

And great reaſon is there that ſo it ſhould be :

Reason. 1.

For firſt, ^d God hath giuen the name of Parents
 vnto them: he hath comprehended all Superiors
 vnder that head. d Exod. 20. 12.
 D. ut. 5. 16.

And ſurely, if other maſters haue the name of
 Father giuen them : as ^e *Naamans* ſeruants giue it e 2 King. 5. 13.
 him: Schoole-maſters much more. They are in
 ſome kinde, vnder God, (to uſe the Apoſtles tearm)
^f *patres ſpirituum, the Fathers of mens Spirits.* Our f Heb. 12. 9.
 Parents are instruments vnder God, for the produ-
 cing of our Bodies the baſer part : they are instru-
 ments vnder him, for the framing and moulding of
 our mindes and ſoules, the better and more princi-
 pall part of vs.

Yea, as the Apoſtle *Paul* ſaith of the *Corinthians*,
 that ^g *he was their Father*, becauſe by his Miniſtery g 1. Cor. 4. 15.
he had begotten them to God : ſo ſuch Schoole-maſters
 as are carefull and conſcionable of their dutie in
 that kinde, may well ſay of their Schollers that they
 are their children in Chriſt, as the ſame *Paul* ſtileth

Timothie

h *Timothie* 2. 2.
 i *Timothie* 1. 2.
 i. *Tit.* 1. 4.

^b *Timothie* and ⁱ *Titus* else-where; since that many (no doubt) of them receaue the first seedes and graines, and beginnings of faith and feare of God, and other sauing and sanctifying grace from them.

Reason. 3.

Againe, this the rather is asequall, so needfull; because that where no loue is, there is little hope of learning. Little hope there is, that the master should doe his Schollers good, if hee loue not them: and as little hope is there, that the Schollers should receaue good from him or profit by him, vnles they loue him.

Use. 1.

k *Princeps pius
 nunquam carebit
 liberis: Totius est
 regni pater. Prin-
 ceptus abundat ergo
 felicissimus Tex
 liberis, quos subdi-
 cit. Th. Morus in
 epigram.*

l *τατὴν δ' ὡς ἡ-
 μήν. Homer.
 de Ulyss. Ulyss. 8.
 Ἀπ' αὐτοῦ ἀπαδὸς ἔ-
 σιν διὰ τὸ πᾶσι μα-
 τρὸς ἀπαδὸς. Xeno-
 phon. Cyri. p. 1. 8.*

Cantion.

m *1 Sam. 2. 23.
 Leui obsequatio no
 satisfecerat disci-
 plina. Sulpit. b. 1.
 sacr. l. 1.*

n *1 King. 1. 6.
 o 1 Sam. 4. 18.
 p 2 Sam. 15. 12.
 i *King. 1. 5.
 & *Prou. 29. 15.***

That which serueth in the First place to admonish all teachers and instructors, either publike or priuate, how they ought to be affected toward those that are committed to their charge. As one saith of a good Prince, that ^k *he hath as many Sonnes as hee hath subiects*, and is therefore *as a kinde and louing Father to them*: so should the Schoole-master make account that he hath in some sort, as many Children as Schollers that be vnder his charge; and therefore cary himselfe toward them in kinde and louing manner, euen as if he were a naturall Father vnto them.

Which kinde and louing cariage, or Fatherly affection, yet is not so to be interpreted, as if it were vtterly to exclude and cut of all iust reproofe and due correction, when occasions shall require it. That was the fault of ^m *Eli*, and ⁿ *David* too, though worthy men of God otherwise; and it prooued ^o *a breake-neck to the one*, and ^p *an heart-sore to the other*. ⁱ *The rod and correction giue instruction*, saith *Salomon*; but *a childe left to himselfe is the confusion*

confusion of hir that bare him. And, *He that spareth the rod, hateth his Sonne; but he that loneth him, chasteneth him betimes.* ² The seducer speaketh the childe faire to marre him; the Father handleth him roughly to amend him: ³ He is kind in correcting him; he were cruell in sparing him. ⁴ *Correction is a kinde of cure.* A faire band, we say commonly, maketh a soule wound. ⁵ The Surgion searcheth the wound to the quicke, that he may saue the mans life: for he should endanger the one, if he delt but superficially with the other. ⁶ *He is not cruell that diggeth and gasheth the flesh, to get out a sting, or a splinter,* that will not out otherwise: *he is cruell rather, that (out of a fond pitifulnesse) letteth it alone:* Nor he cruell, that giueth correction, when it is requisite and needfull, but he rather that then withholdeth it.

Reprooffe therefore, yea correction too, may well stand with Loue. ⁷ *As many as I loue, I rebuke,* saith our Sauour. And, God, saith ⁸ the Apostle after *Salomon, whom he loueth, he correcteth; and he scourgeth euery Sonne that he receiveth.* ⁹ *The Physitian is troublesome to the frantick Patient, and the Father to the unruly Childe; the one in binding him, the other in beating him: and yet both doe what they doe out of Loue.*

Yea seueritie and sharpnes may in some cases well agree with it. ¹⁰ *Rebuke them sharply,* saith Paul to Titus of some, *that they may be found sound in the Faith.* And, to vse an Heathen mans comparison;

[Prov. 13. 24.
e Mango blanditur, ut corrumpat;
Pater minatur, ut corrigit. Aug in 1. Ioan. tract. 7.
u Pius est feriendo;
crudelis esset parcendo. Idem de iop.

94.
x *ἀρχεται πρὸ πρὸς αἰσθησιν. Aristotel. ethic. Nicom. l. 2.*

γ *Quid tam pinum quam medicus ferens ferramentum? scilicet in vulnus ut homo saueatur: quia si vulnus palpebrarum, homo perditur. Aug. de verb. Dom. 15.*

z *Εἰ κινῶν ἢ ἀκινῶν, (1. Cor. 15. 55) ἀνταρὰ χεὶρ ἐστὶν ὁ ἰσχυρὸς. ζωὴ, ὅτι ἐκ τῆς ζωῆς ἀναστὰς ὁ ἰσχυρὸς ἐστὶν τὸ δυνάστην τῶν τῶν ἰσχυρῶν, ὅτι ἐκ τῆς ἀναστῆναι. Basil. in asc. c. 9. 4.*

a *Apoc. 3. 19.*

b *Hebr. 12. 6.*

c *Prov. 3. 12.*

d *Molestus est & Medicus ferens phrenetico, & Pater indisciplinato filio, ille ligando, ille cadendo, sed ambo diligendo.*

Si autem illos negligant, & perire permittant, ista potius mansuetudo falsa, crudelis est. Aug. epist. 50. e Tit. 1. 13. f ἀκροτάτως, rigidè. Beza in not.

wood or aloës for the wormes , they ſweeten the
brims of the cup with honie, or mix it with wine or
milke , or ſome other ſuch ſweet thing to make
them take it the more willingly, and giue them a litle
ſugar after to ſweeten their mouths with againe : or
as ⁹ thoſe that giue bitter pills to queeſie ſtomached
patients, they wrap them vp in ſome conſerue, or in
the pap of an apple, that they may with as litle of-
fence as may be take them in, and the better keepe
and retaine them when they be downe : So order
and temper their reproofe and their correction, that
it may appeare not to proceed from ſpleene, or
grudge, or choler, or ſome other ſuch peeuiſh and
ſiniſter humor ; but that euen by the very manner
of it, and the affection ſhewed in it, it may be ſeene
to iſſue from a louing minde, and to aime at nothing
but the well-doing of the party either corrected or
reproved.

In a word, let Teachers and Inſtructers remember
what the Heathen man truly ſaith, that *there is no
living creature more wayward naturally then Man, nor
that neede to be managed with more diſcretion and
ſkill.*

Secondly, let Schollers learne hence how they are
to eſteem of their Teachers, and how to cary them-
ſelues towards them; euen to reuerence them, & to
affect them as Parents. *I beſeech you, ſaith the Apo-
ſtle, that you would take notice of them, that take paines
with you, and that admoniſh you ; and that you would
haue them in ſingular loue for their worke ſake.*

The Heathen themſelues could ſay, that *to God,
a mans Parents, and his Teachers, ſufficient requitall*

q Oĩ σφοδρĩ τĩ α-
γρωĩ τĩ φαρμάκων
τĩ αὐτὸς ἐπιεπι-
ναι δίδωται τοĩς
κακοῖς, μέλιτι
πολλὰκις τὴν κύ-
λιν. *θεοχρίστου.*

Eufil. & Euliyu.
praefat. in Psal. Sa-
pientes medici, ſe-
quando vſum popoſo-
cerit, vt auſtiora
medicamenta agri-
offerant mortalib⁹:
ne eger vilitatem
pra auſtinitate re-
fugiat, ora ac ſum-
mitates poculi quo
remediũ porrigũt,
melle circumſunt.
Aug. ibid.

τ Nullũ eſt animal
morofius homine,
quodq; arte maiore
tractari debeat. *S. f.*
de cleme. l. i. c. 17.

uſe 2.

f 1. Theſſ. 5. 12, 13.

τ Dñi, Parentib⁹,
& Praeceptoribus
nihil pro merito
poſſe rependi.

could neuer be made. And no maruaile. For if the Teachers do as they ought, and the Schollers likewise make that vse of them that they should, they may well say of them as *Paul* doth to *Philemon*,
 u *Etiam animam mihi debes*, that they owe them their very soules; as hauing bin a meanes euen ^a to saue their soules. And how ought they to loue them from the heart, whom they owe their very soules vnto?

Far be it from any here then, to be like those wicked wretches, whom the Prophet inueigheth against, ^a that hate those that reprove them: to hate their Instructors, because they are sometime also necessarily Reprouers or Correctors, to hate them for that, for which they ought rather to loue them. You must not, as ^y this our Psalmist speaketh, be as Horse or Mule that are without understanding. Horses and Mules can well endure and are wont ^z to take notice of those that feed them, and stroake them, and make much of them; but ^a they cannot endure those that come about them to drench them, or bleed them, or to meddle with their sores, though they entend nothing therein but their good: because they haue sense, whereby they perceauce some present good in the one; but they haue no reason to apprehend any future good in the other. Creatures endued with reason, must be wiser then they: and loue their Teacher, as well reproouing and correcting, when just occasion is, as speaking faire and commending: as ^b men were wont to esteeme themselves beholden to the Surgion, as well for opening the vlcer, and letting out the corrupt matter,

u *Philim. 19.*

z *Amos 5. 16.*

y *Psal 33. 9.*

^a *Prov 23. 14.*
Jam. 5. 16.

z *Esai. 1. 3.*

*a Tumenta eos calce
 morsusq. appetunt, a
 quibus eorum cura
 da vulnera conire
 stantur. Aug. epist.
 10. & hemil. 24.*

*b Medicum & r
 ron em & secantem
 diligimus: quem &
 al. vtendum ac si
 and. in conduco.
 Ambros. in Psal.*

as for healing vp the wound againe.

They must remember what the wise man saith, that *he that hateth Instruction & Correction, and so he that hateth his Instruētors and Correctors, is a Foole*: yea, *he that hateth either, shall die.*

In the third place followeth, *Seria exhortatio*, a *serious Exhortation*: *Hearken vnto me.* Wherein is expressed, the principall duty of Children, Schollers and Learners, to hearken vnto their Parents, Instruētors and Teachers. That for which *Salomon* so oft calleth vpon those that hee dealeth with: *Heare, O yee Children, the instruction of a Father, and giue eare to learne vnderstanding*: and, *My Son; hearken vnto my words, and encline thine eares to my sayings.* and, *Heare me now therefore, O Children, and hearken vnto the words of my mouth, &c.*

And great reason they so should.

For first, it is their wisdom so to doe, *A wise Sonne*, saith *Salomon*, *will hearken to his Fathers instruction.* And, *Hee that hearkneth to good aduice is wise.* *No greater folly in young people, then to thinke themselues wise enough, able enough to aduise and to guide themselues well enough, and to stand in no neede of direction or aduice.* You know well what the famous sentence so oft cited saith: *He is the best man that can of himselfe discern, what is fit and meete to be done.* He is the next him, that can hearken to good aduice giuen him by others: But he that neither can see what is fit of himself, nor will follow the good counsell that others shall giue, such a one is as an vnprofitable limme in the bodie, *and a very burden to the earth that beareth him.*

Children

c Prov. 13. 1.
d Prov. 15. 10.

Part 3.

Doctr. 3.

e Prov. 4. 1.
f Prov. 4. 10.

g Prov. 5. 7.

Reason 1.

h Prov. 13. 1.

i Tit. 2. 12. 15.

k Prov. 2. 7. &

26. 12. *Bud-fipit,*

qui sibi sapit.

l *Consilij satis est*

in m. mili.

Arachne apud O-

uid. met. l. 6.

m *Οὐτως δ' παύ-*

εισες, ἡ αὐτῶ

πειτὰ γενέτω

ερεαμένη, τὰ

κ' ἐπιτα χ' ἡ

πλ. ἡν ἀμει-

νω. Εὐδλος δ' αὐ

καλῶν, ἡ δ

εἰρήνη πῆνται.

Ος δ' ἡ κα μὲθ'

αὐτῶ νοῖν, μὲτ'

ἀλλ' αὐτῶν Εἰ

δομῶ βαδῖνται.

ὅς αὐτ' ἀρχῆς

αὐτῶ. Hesiod. oper.

l. 1. & Arist. ethic.

l. 1. c. 4.

Tauris animus sui

rector optimus. Mo-

neri velle ac posse

secunda virtus est.

Sewer. de benefic. l.

3. c. 25.

π. ἡ τῶν αὐτῶν

ἀρετῶν. - tellari in-

ville pondus. Ho-

mer. liad. 6. & O-

dyss. 6.

o Thege didaxit
 uirtu, & zēgū
 terā. S. phel.
 - seru uenit vsus
 ab annis. Ouid. me-
 tam l. 6. Quisquā
 senex ad sapientiam
 peruenit, annis per-
 uenit. Sen. ep. 68.

Reason 2.

p Ezec. 3. 7.
 q Medecus nō
 dicit maledicere.
 Philo de Decalog.

1. 2. Cor. 13. 3.
 f Quicquid obedi-
 entia exhibetur, ei
 exhibetur, qui di-
 cit; Qui uos audit,
 me audit. Bern. de
 grad. obed. Luk. 10.
 19.

Vse.

* Auri prima mor-
 tis ianuā, prima a-
 priatur saluti.
 Bern. aliēubi.
 1. Homer. Odys. μ.
 Sapiens erit, si di-
 seru aures, quibus
 ceram parū est ob-
 dere. Firmi tū spū-
 samento opus est,
 quā vsu in sacis
 vlyxē seruat. Sen.
 ep. 31.

Children and young people, since they cannot bee in the first ranke : (because ° age bringeth experience, and skill requireth yeeres :) they must be content to be in the second; least they come within compas of the third.

Secondly, it is impiety in some sort to doe otherwise, *p They will not heare thee*; saith God to the Prophet: *for they will not heare mee*. And surely *q* the fift Commandement, (as *Philo* the Jew well obserueth, who therefore also maketh it a branch of the first Table, and so diuideth the Tables equally, assigning fve precepts to either :) it is a mixt Commandement, and differeth somewhat from the rest of those in the Second Table; they consider Man as our neighbour, in nature like vs, this as Gods Deputy, standing in his steed, by him set ouer vs, and in his name, and by his authority, performing offices about vs. And therefore when such instruct and admonish, *r* God doth it by them. *r* When wee hearken to them, we hearken to him in them: when we refuse to regard them, wee contemne him in them. Neither can such contempt be cleered from some taint of impiety.

Let this briefly then admonish Children, to hearken to, and take to heart the good and whole- some admonitions of their Parents, Instructors, Tutors, and Teachers, ** Let the Eare*, saith *Bernard*, *that was once opened to let in death and destruction*, by hearkning to euill counsaile; *be now set wide open to let in life and saluation*, by giuing eare to good ad- uice. Let your eares with *vlysses* (to deale with you out of your owne learning) bee close shut against

against the *Sirens* songs of such as shall ^u by faire words and smooth language, goe about to seduce you, and to with-drawe you from that, wherein consisteth your speciall good; that shall seeke to bring you out of loue with your Instructors, or with those courses that are by them taken with you for your good. But let your eares bee open, and your hearts pliable to attend vnto them, their instructions and admonitions, and ^u yeeld your selues wholly vnto them to be ruled, guided and directed by them.

There is a Blessing of God promised on those that so doe: ^{*} a Blessing of wisdom, a Blessing of long Life. [†] *The eare, saith Salomon, that hearkeneth to the instruction of life, shall lodge among the wise.* And, [‡] *It is the first Commandement, saith the Apostle, in the Decalogue, that hath a speciall promise annexed to it; [§] Honour thy Father and thy Mother; (and Instructors, as we heard before, are as Parents:) that it may goe well with thee, and that thou maist be ^b long-lived.*

As on the other side, there is a Curse of God denounced against those that do otherwise, that ^c *stop their eares, like the deafe Adder,* against good admonition, and refuse to heare the Charmers voice, charme he neuer so sweetly, to be ruled by their *Gouernors*, deale they neuer so kindly and louingly with them. ^d *The eye that scorneth the Father, or setteth light by the Mothers admonition, ^e let the rauens of the valley dig it out, and the young Eagles deuoure it.* They are cursed with a witnes, whom the Holy Ghost thus curseth, in such emphaticall manner, in such

^u Rom. 16. 18.

^u Quis uile est inuenerunt regi, impositi sunt illis quasi Magistratus domestici, sub quibus contineretur. Sen. de ben. l. 3. c. 11.
^x Prov. 8. 32, 33.
^y Prov. 15. 31.

^z Ephes. 6. 1, 3.

^a Exod. 20. 11.
Deut. 5. 16.
Matth. 15. 4.
c. 19. 9.

^b μακροχρόνιος.

^c Tsal. 58. 4, 5.

^d Prov. 30. 6.

^e Effosses oculos roret airo gutture coruus. Catull. in Comin.

such exquisite termes, as may well make ones heart quake to heare.

f 2 Chron. 25. 16.

g 1 Sam. 2. 25.

Yea, to do otherwise it is made a note of a reprobate and a cast-away, of one that God is fully determined euerlastingly to damne and destroy; *I know*, saith the Prophet to *Amaziah*, that God is determined to destroy thee, because thou doest thus, and wilt not hearken to mine advice. And of *Elies Sonnes*, saith the Holy Ghost, *Notwithstanding they obeyed not the voice of their Father, because the Lord was bent to slay them*. We are wont to say of those that haue Plague-spots, that *they haue Gods tokens upon them*, and such are seldome knowne to scape or recover. Of such vngratious Children we may much better say, that *they haue Gods tokens indeed on them*; and such (obserue it when you will) you shall seldome see come to good.

PART 4.

In the fourth and last place commeth *benigna pollicitatio*, a kinde *pollicitation* or promise.

And in it consider we, according to our former Division;

Branch 1.

h Eccles. 1. 1, 12.

Doctrine 4.

i Gen. 22. 6.

k Sic Montes Dei.

l ingentes. Psal.

96. 6. Et dicit sa-

larym. Arat. in

dissem. an. 72.

my. Aut. Thon. in

schol.

First, *the Agent*, or person teaching, King *Dauid* himselfe. As *Salomon* his Sonne, though a King, scorned not the title of a *Preacher*; so *Dauid* his Father, though a worthy Prince, thought no scorne to play the part of a Scholemaster, to be a Teacher of *Children*, euen of pety Schollers, of litle ones.

Whence obserue we, that Teaching euen of Children is no base profession; it is that, that may well besseme euen the greatest *Abraham*, though a *Prince of God*, or *a great Prince*, yet was carefull himself

¹ to teach his ſonnes and his ſeruants (God himſelfe ^l Genſ. 18. 19. teſtifieth it of him, and commendeth it in him) to keep Gods commandements. Dauid, though ^m the cheife ^m Pſal. 78. 71. Gouvernor of Gods people, and ⁿ the Head of many ⁿ Pſal. 18. 43. Heathen, yet inviteth Children here to cometo him, and promiſeth himſelfe to inſtruct them: as alſo els-
where, ^o I will inſtruct & teach thee what way to take, ^o Pſal. 32. 9. I will guide thee with mine eye. And Salomon, ^p the ^p 1. King. 3. 12. wiſeſt meere man that was euer ſince Adam, thought ^{2. Chron. 2. 12.}
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Sauour himſelfe, ^t when Children were preſented ^t Mat. 23. 43, 44. vnto him, and his Diſciples would haue kept them
backe from him, as ſuppoſing it too meane a buſi-
nes for him to be employed in, was diſpleaſed with
them for ſo doing, and called the Children vnto
him. And he that was ſo forward to embrace them
and bleſſe them, was (no doubt of it) as ready alſo
to teach and inſtruct them, ſo oft as oportunitie was
offred him.

Neither ought any to diſdaine or thinke meanly
of this office. For

1. It is an office that hath bin formerly per-
formed to them by others. We are all naturally as
wild trees, that by manuring and huſbandry be-
come fruitfull & vſeful. We brought neither Grace,
nor Art into the world with vs. If we haue ought of
either, we haue bin taught it by others. And we
ſhould not think much to perform that office vnto
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u Prov 4.3.4.

Reason 2.

x *Optimum Fastigia
ſpectantur, latent
Fundamenta. Quā-
til. inſtitut. preſat.
Plus habet operum
quam oſtentationum.
Ibid l.1 c.4.*

* *Non ſunt contē-
nenda quaſi parva,
ſine quibus magna
conſtare nō poſſunt.
Hieron ad Luciam
Ad nullam rem ſum-
mam niſi præ eden-
tiis initijs pervē-
nitur. Min. iſta ſi
negligantur, non
erit maioribus lo.
Quintil. inſtitut.
preſat. Deſile fun-
damentū ſalutis op.
Hauſſer, de Cr. m-
matica. Nec ſiqui
diſcere ſciri nō eſt,
id ē neceſſe nō eſt.
Quintil. inſtit. l.1.
c.1.*

vſe 1.

y Levit. 10.3.

Num. 16.9.

z 1. Cor. 16.19.

a *Scientia non ha-
bet inimicum niſi
ignorantem,*

vnto vs. *Salomon* thinketh no ſcorne to inſtruct
his Sonne, * becauſe his Father inſtructed him in
like manner before.

2. It is an office moſt neceſſarie and of ſingular
uſe. * It is the foundation, that lieth loweſt, vnder
ground, out of ſight, that though it maketh leaſt
ſhew, yet * beareth vp the whole building. As
Kingdomes and States conſiſt of Cities & Townes,
ſo theſe of priuate Families; the well-being where-
of mainely dependeth vpon the carefull education
and training vp of the youth in them.

The conſideration whereof may ſerue firſt to
take away the vnjuſt and frivolous aſperſions, that
either rude & ignorant, or prophane and irreligious
perſons do vſually caſt vpon this profeſſion. Where
it is ſtrange to ſee, (and it argueth the great corru-
ption of mans nature,) how that thoſe Callings that
God hath moſt graced in the Word, are commonly
moſt diſgraced and contemned in the World. How
meanely do moſt men think of a *Prieſt* or a *Pedant*?
as in ſcorne they vſe to terme them the one and the
other. And yet^r who come neerer to God then the
Ministers of his word? Or who come neerer to
Ministers then Schole-maſters do? What is their
Schole but a priuate Church? if it be ordred as it
ought. If^r Chriſtian Families be ſo, Chriſtian
Scholes much more. Or what are they themſelues,
(if they be at leaſt that they ſhould be) but priuate
Catechiſts, but priuate Preachers? But as he ſaith,
* *Skill hath no foe of any, but ſuch as are unſkilfull
themſelues*: ſo none will thinke baſely of ſo worthy
and honourable a Calling, but thoſe that are them-
ſelues

selves either rude dolts or debauched rake-hels.

Secondly, it may serue to approue and commend the prudent and pious practise of those, that are carefull to giue encouragement to those of this pro- *use 2.*

faith, that *the Throne* (or the Chaire of Estate) is *upheld by the Plough*: so we may truly say, that both *Church and State are upheld by the Schole*. For let priuate Scholes be neglected, whence shall the Uniuersities be supplied? whence shall the Ministerie be prouided? how shall they teach others, that were themselves neuer taught? how shall the cheife Offices be furnished with men of abilitie either in Church or Common-weale? Both Religion and Learning will soone dye and decay, if life be not kept and maintained in the roote.

And here can I not wholly passe by in silence,
nor forbear to put you of this place, in minde, of *Application.*
those two Honourable Knights, * the Grand-
Father, and ^d the Grand-Child, the one long since c *Sr Andrew*
deceased, the other yet liuing; whom God hath *Indde.*
made Instruments of a great blessing, in this kinde, d *Sr Thomas*
to this place. The former of them first founded *Smith*
a free Schole among you, for the training vp of
your youth in vertue, religion, and good lear-
ning, and left land and meanes to maintaine

b Ecclef. 5. 9. Ἐν
τῇ καρδίᾳ παύτω
ἐνεσθι ὡν χεῖρας
ἐργασίᾳ. Sorraies.
Ἡ καρδιά τῆς
ἄλλων τηγῶν μη-
τὴρ ἐστὶν ὁφθαλμὸς· ὁ
δὲ δὲ πάντες ἐκ-
εργῶντες ἐργῶνται,
καὶ γὰρ ὁ καρπὸς
αὐτοῦ ἀποθνήσκει. J.
Xenophononom.

Application.

c Sr Andrew
Indde.
d Sr Thomas
Smith.

it, with stipends (such as were in those times ordinarie.) for Schole-master and Usher. The latter of them hath added liberally to his Grand-Fathers gift, hath increased the salaries of the Teachers, and beside sundry yeerely pensions to the poore both of this place, and of diuers others neere about you, to incourage Parents the rather to set their Children to learning, and the Children to bend their minds and endeavours thereunto, hath giuen a ^c large and liberall exhibition for the maintainance of seuen Schollers in one of the Uniuersities, to be chosen successiue each yeere from your Schole. The Lord reward this his bounty and liberalitie abundantly into the bosome of Him and His; giue you grace to make a good vse of it; and stir vp many more whom he hath blessed with abilitie, to shew their thankfulness in like maner to him from whom they haue it, by setting apart and consecrating some part of their meanes, to the furtherance and advancement of religion and learning.

^c Seventy pounds
per annum.

Branch 2.

Doctrine 5.

f Psal 32.9.

g Prov 4 3,4.

Reason 1.

h Nemo nascitur
artifex. Non dat
natura virtutem.
Ars est hominis factus.
Virtus non contingit
animo nisi instructo
& edocto, & ad
summum assidua
exercitatione per-
ducto. Ad hoc qui-
dem, sed non cum
hoc nascimur. Et
in optimis etiam,
an equam erudias,
virtutis materia, non
virtus est. Senec.
epist. 9.

Hitherto of the Agent: the Act followeth, and that is Teaching or Instruction: *I will teach.*

Here is the Scholemasters worke to teach, to instruct. ^f *I will instruct thee, and teach thee*, saith our Psalmist els-where. And, ^g *when I was young and tender, my Father taught me*, saith Salomon. A worke and dutie of great necessitie.

For the soule of man is naturally *instar tabulae*, as a cleane paire of tables, that haue nothing at all written in them. ^h There is no grace or goodnes, learning or art naturally written in it: howsoeuer some grounds there are, whereby these things may

may

may through induſtry & Gods bleſſing be attained.

Yea in regard of grace and goodnes, it is *inſtar codicis depravati*, as a booke blurred and blotted, or depraued and miſprinted, that muſt haue much raſed and done out, ere it can be well corrected, or that written into it, that it ought to haue.

It is *inſtar agri inculti*, as an vntilled ground, wherein * weedes of all ſorts come vp of themſelues naturally, but no good thing will grow without mucking & manuring, without much trauell & toyle: it is a mother, (as ^a he ſaid of the Earth ſome time) to the one, it is but a ſtepdame to the other.

And firſt, what a great mercy of God then is this to this Land, and more ſpecially to this place and many others, that vouchſafeth ſuch meanes, and ſtirreth vp the hearts and mindes of worthy men to eſtabliſh ſuch courſes, whereby inſtruction and learning may be conueighed to vs and our Children, may be wrought into vs and them, that we may not be like ſauage people, no better then brute beaſts; yea in ſome regard worſe; ſince ^k *It is worſe*, as that Auncient Father well ſaith, *to be like vnto a beaſt, then to be a beaſt indeede*. O learne, if you be wiſe, to know your owne happines before many others, to acknowledge Gods goodnes to you aboue many others, and to ſhew your ſelues thankfull both to Him, and to Thoſe, that he vſeth as Inſtruments to prouide ſuch things for you.

Againe, let this admoniſh Teachers of their Dutie, and encite them vnto the diligent performance of it; as they beare the name, ſo to execute the Office; as they receiue the wages, ſo to doe the worke;

Reason 2.

i *Vi ager quamvis fertilis sine cultura fructuſus eſſe non poteſt: ſi ſine doctrina animus. Cie. Tuſcul. l. 2. Cultura animi philoſophia eſt, qua extrahit viciatadicum; & preparat anim. ſ ad ſciens accipiendos; eoq; mandat huius ſeruit, qua adulta fructus vberimos ſerant. Ibid.*

* *Incultu vrenda filix innaſcitur agri. Horat. ſat. 2. Et inuilla viſciſcit Graminis. - Virg. Georg. l. 1.*

^a *Ἡ γῆ τῆς αὐτοματῆς φύβαν μὲν τῆς, τῆς ὁ φῶς αὐτῶν μὲν τῆς. Terra ſponte naſcentium mater, conſistorum eſt ne uerba. Aſep. apud Plannidem in viſa iſſim.*

Uſe. 1.

k *Τὸ τοῦ δὲ δέν, ἀλόγων χρείαι, ἡδὲ ὁμοίον τῆς ἀλόγῃς. Pecu eſt comparati iumento, quam naſis iumentum. Chryſ. Homil. in Aſcenſ. Domini.*

Uſe 2.

worke; as they haue vndertaken the charge of it, ſo to vndergo the burden of it, and diſcharge faithfully the truit of ſo great a weight, that the Parents of their Children haue entruſted them withall, euen the ſoules of thoſe their Children, not their bodies onely, as deare to them as themſelues.

Otherwiſe, if they ſhall beare the name of Teachers, and not execute the Office, they ſhall be but *Idols*; or, as the Prophet ſaith, ¹ *Idol-Shepherds*, ſo *Idol-Teachers*: like *Idols*, that haue ^m the *name*, but ⁿ not the *nature* of *God*; that haue limmes and lineaments of a man, but no action nor life; ^o that *haue mouths, but ſpeake not; hands but feele not; feet, but ſtir not.* &c.

If they take the wages, and do not the worke, they ſhall be no better then *Theenes*. As he ſaid ſometime in *Socrates*, that ^p *the Monck that laboured not with his hands for his lining was a Theiſe*: ſo the Scholemaſter that laboureth not with his tongue in inſtructing his Schollers; yea though he labour with his hands otherwiſe neuer ſo much, yet if he tend not his Schole, and the inſtruction of thoſe vnder his charge in it, he is as very a *Theiſe*, as he that taketh a purſe by the high-way ſide; he might as well pick their Parents purſes or pockets.

Yea, if he be wholly careleſſe of the diſcharge of his dutie herein, he is litle better then a *Murtherer*; he becommeth guilty of ſoule-murder: as *Bernard* truly ſaith of Parents negligent in the education of their Children, that they are ^q *rather Parricides then Parents*. For he is a murtherer, not onely that knocketh a man on the head, or cutteth his throat

1 Zech. 11. 17.
m Pſal. 95. 5.
n Galat. 4. 8.
o Pſal. 115. 5, 6, 7.

p O' Mōvaxcc, ſi
mō ēpōt' Zōm, ēm-
mō tō mō: ēm-
x; ſiō D. Socrat. l. iſſi.
Eccleſ. lib. 4. c. p. 23.
Monachum nūq̄ ope-
ratum fuerit prado-
nō par conſetur, Caſ-
ſiodor. l. iſſi. tripart.
l. 8. c. 1.

q Peremptores po-
tius quā parentes.
Bern. in Epist. 111.

throat with a knife, or runneth him through with a Rapier; but he alſo that by detention or deniall of due foode ſtarueth him whom he ſtood bound to feede and releue, and ſo ſuffreth him to periſh through his default.

As therefore you are called Teachers, and are called to teach, ſo be you carefull to answer your Name, to be that, that you are termed. Apply your ſelues with all alacritie, ſedulitie and diligence, to this neceſſarie, to this worthy worke. Neither let it diſcourage you, if you meete with ſome fooliſh and vnthankfull perſons or Parents, that ſhall either ſlenderly conſider your trauell, or con you litle thanke for your labour. It is with you in this caſe, as with Tailors, that make garments for Children: though the Children pay them not, yet their Parents, they are ſure, will. Do you your dutie faithfully and conſtantly; and as the Prophet ſaid of himſelfe, *Your worke ſhall be with God, and your wages with him*: He will regard and reward you, whither men do or no. For *Every man ſhall receiue his wages from him according to his worke*.

et non inuicem attende. Iſto quod dicitur Hieron. ad Paulin.

Iſai 49.5.

1. Cor. 3.8.

Curam exigent, non curatiorem. Bern. de conſol. l. 4.

Securus labor, quoniam nullus uales euacuare deſectum.

I id.

ἡ γὰρ τοῦ κερτοῦ, καὶ τὸν κερτοῦ.

Secundum laborē, non secundum prouentum. Bern. ibid.

1. Cor. 3.8.

Nor againe let it diſhearten you, if you meet with ſome vntoward ones, whom notwithstanding all your paines and toyle you can do no good vpon. *It is the care, not the cure of them, that is required of you*. Do your beſt endeouour, and let the euent be what it will, you ſhall haue from God, whoſe worke you do, when you do conſcionably what you do, *according to your paines, not according to the iſſue or euent of it*.

But who are they, that King David vndertaketh

Branch 3.

to

to teach? And ſo paſſe we on from *the Aſt* to *the Obiect*, (the third particular in his promiſe;) the perſons taught, *You*. They are the *Children*, that before he called vpon, and invited vnto him.

Doctrine 6.

x Prov. 22.6.

y Prov. 4.33.4.

z 1. Iob. 2.12, 14.

Reason 1.

2 Fingit equū docilem tenera ceruice magiſter, Ire vicem quam monſtrat equus. Horat. epiſt. 2. Ut corpus ad quoddam membrum flexus formari niſi tenera non poſſunt: ſic animos quique ad plerumque duriores robur ipſum facit. Quinſtil. in ſt. l. 1. c. 1. Incunctu ſera rebus citius aſſueſcit oēe quod tenerum eſt. Novellas adhuc & vix firme radices arbuſculas, dum ad omuem ductum ſequaces ſunt, in quolibet partem ſt. diſi facile eſt: qua natura plerumque curvata cito ad arbitrium celeritū corrigitur. Tenera aſtine & prima aetatis animalia ſine labore domari ſolent; quantoq; citius a vagandi libertate diſſucta ſunt, tanto facilius vel colla iugo, vel parvis ora inſueſcunt. Pelag. ad Demet. Reason 2. b Altiſſima præcepta descendunt, qua teneri imprimuntur aetatiſſimis. Sen. ad Helv. c. 16. Natura tenaciſſimi ſuntis eorum qua rudibus annis percipimus. Et ſapor, quo nona imbuta, durat: nec lanarum colores, quibus ſimplex ille candor mutatus eſt, elui poſſunt. Quinſtil. in ſt. l. 1. c. 1. c Quo ſemel eſt imbuta recens, ſervabit odorē Teſta diu. Horat. epiſt. 2. Difficulus eraditur, quod rudes animi perhiberunt. Lanarum conchyliis quis in priſtinam candorem revocet? Recens teſta diu & ſaporem obinet & odorem, quo prius imbuta eſt. Hi. ron. ad Lat. d Prov. 22.6.

Children are to be taught. ^a Teach a Childe, ſaith Salomon. And, ¹ When I was a Childe, my Father taught me. And, ² I write to you, Children; ſaith the Apoſtle Iohn, among others.

And that not without good cauſe. For

1. We are then apteſt to learne. ^a The foale is eaſier broken and brought to a pace, that is taken while it is yet young, then that is let alone till it haue more yeeres. The plant is eaſily bowed and bent any way, while it is but a twig, that will ſooner breake then bend, when it is growne a ſtrong tree.

2. ^b What we then learne, ſticketh beſt by vs. Any veſſell will retaine long the ſavour of that liquor, that it was ſeaſoned firſt withall. And the cloth beſt keepeth its color, that was died in the wooll, that it tooke in, ere it came to the wheele or the woofe. ^d Teach a childe, ſaith Salomon, in the trade of his way; and he will not depart from it when he is olde.

3. We haue much to go through with, and but

Reason 3.

little time to learne ; * a long taſke and a ſhort time.
 * Though we ſet vpon it while we are young, we
 can hardly attaine to any perfection in ought ere
 we be old : and therefore can neuer begin too
 ſoone, nor ſoone enough neither.

4. * It is a ſhame for an old man to be then lear-
 ning his firſt elements, that, that euery Childe may
 and ſhould know. Not that they ſhould not then
 learne, that haue not before learned. * *It is better to
 learne late then neuer.* ^h It is a folly for a man to re-
 fuſe to learne at all, becauſe a long time he hath not
 learned. And if it be a ſhame for a man not to
 haue learned till then ; it is much more a ſhame for
 him not to learne then neither. But ⁱ the longer we
 defer it, the more paine it will be to vs, the more
 ſhame it will be for vs, not a ſhame, I ſay, ſo much
 that now we learne, as that before we haue not
 learned.

Laſtly, Children if they be taught no good thing,
 they will of themſelues learne euill things. ^k The
 minde of man or childe is like a *reſtleſſe Mill, that can-
 not ſtand ſtill*, will neuer be without worke. ^l By
 doing nothing, ſaith the Heathen Man, *men ſoone
 learne to do euill things*. And ^m euill weeds come
 vp apace, and grow ſoone ouer ranck in vs, if
 ſome diligent huſbandry be not conſtantly vſed
 with vs.

And here firſt Children are to be admoniſhed to

modum omnibus annis ſtudere honeſtum eſt, ſed non omnibus inſtitui. Sen.ep.36. Reason 3.
^k Omni mobili mobilium conſiſtere non poteſt, ſed molendinis inſtar, impigra voluitur. Cr.
 Bern. madis, cap.9. ^l Nichil agendo male agere homines diſcunt. Catonis oraculum, quo
 nihil verius. Colum. de re ruſt. lib. 11. cap. 1. ^m Inculcis vrenda filium tuuſcitur ager.
 Horat. ſat. 3. Vſe 1,

e O' BiG Rex-
 20's, n 3 rixen
 uaxep. Arslanga,
 vita brevis. Hip-
 pocr. apbor. 1.
 f Perge & propera
 ne tibi acciſat, vt
 ſenex diſcas : imò
 idè magni propera,
 quoniam id inuenas
 aggreſſus es, quod
 perdiſcere vix ſe-
 nex poſſis Sen.ep.
 77.

Reason 4.

g Turpis & ridi-
 cula res eſt elimen-
 taris ſenex. Ibid.
 36. Quid turpius
 quam ſenex viuere
 (diſcere) incipiens?
 Ibid. 13.

* Κριττον οψα-
 ραδν τι) à αμα-
 ρν. Socrat. apud
 Stob. tom. 2. c. 29.

h Stultum eſt nolle
 diſcere, quia diu nò
 didiceris. Sē.ep. 36.
 i Sed proſpera, ne
 te ventura diſſer
 in horas: Quis non
 eſt hodiè, cras mi-
 nus ap^o eris. Ouid.
 remed. 1. 1. Hoc eſt
 diſcendi tempus, nū
 quod aliquod ſis,
 quo non ſis diſcen-
 dum: ſed quemad-

n. nunc a lile pa.
 po Peltore verba,
 puer: nunc 10 m-
 laoribz offer. Hor.
 epist. 2. Nuncū est
 atate: cito pede pra-
 t:rit atq; Nec bo-
 na tam sequitur,
 quam bona primi
 fuit. Ovid. art. l. 3
 Idum ac mole luti
 es, nunc; nunc pro-
 perandus & acti.
 Fingendus sine fine
 vota. - Pers. sat. 3.
 o Juvēni parandū,
 seni utendum est.
 Sen. epist. 36. Que-
 re adulescent; vitare
 senex. Sen. lib. 1.
 conit. 7.
 p Aiti δ' αὐτο-
 λειπες αὐτῶ ἀνι-
 σι παλαιοί. Hesiod.
 - mora non tua
 est. - Ovid. art. l. 1.
 - mora damnosus est.
 Idem. l. 10. - sem-
 per nocuit differre.
 Idem. remed. lib. 1.

- mora saepe malorū Dat causas. Manil. astron. l. 6. q Sed fugit interea, fugit irreparabile
 tempus. Virg. Georg. l. 3. - breue & irreparabile tempus Omnibus est vita. Idem. Æn. l. 10. Agit
 nos, agiturq; relex diis: insū rapimur; nisi properamus, relinquitur. Et nos inter precipitia
 lenti sumus? Non dicuntur diis ire, sed fugere: quod currendi genus cunctatissimum est, quid
 ergo cessamus nos ipsos concitare, ut velocitatem rapidissima rei possimus equare. quod fugit oc-
 cupantum est Sen. epist. 108. Irrevocabili est - præterita atas. Lucret. l. 1. - ut, Siygu irremeabili
 vnda Virg. Æn. 6. Quasi fluvio quidam decurrit genus humanum. Aug. de Trinit. lib. 4. c. 16.
 Et hūc rerum Heracliti illud, Πᾶτα πῆν, & ὁδὸν ἰσθῆναι, Δις οἷς τὸν αὐτὸν ποταμὸν ἄρ-
 αῖς αὐτοῖς. Plato Cratyl. In idem flumen bis non descendimus. Sen. ep. 58. - assidue labuntur tem-
 pora motu, Non stemus at flumen. neq; enim consistere flumen, Nec lenis hora potest. sed ut vnda
 impellitur vnda, Vgeturq; eadem veniens vgetq; priorem: Tempora sic fugiunt pariter, pari-
 terq; sequuntur, Et nova sunt semper. Ovid. met. l. 15. - eunt anno more fluentis aqua. Nec qua
 præterit cursu revocabitur vnda: Nec quæ præterijt hora redire potest. Idem art. l. 3. x O
 mibi præteritos referat si Iupiter anna. &c.

thms

thus and thus. Preuent it now therefore, while you may, by following good counsell, and taking your learning, that now seeketh you, and offreth it selfe vnto you; [†] *least you mourne hereafter in your latter dayes*; when you haue spent your time and your strength in folly and vanitie; and say, *How haue I hated instruction, and in mine heart scorned correction; and haue not obeyed the voyce of them that taught me, nor inclined mine eare vnto them that instructed me:* yea * when your bones, it may be, as he speaketh in *Iob*, are so filled with the sinnes of your youth, with the fruits of those loose courses that then you took, that they leaue you not, till they lye downe with you in the dust.

[Prov. 5. 11, 12, 13.

* Job 20. 11.

As also many Parents come here iustly to be re-
proued, that are too too careles in this kinde; Let
their children go on without instruction and corre-
ction so long, that afterward when they would
themselues, they can do no good with them; but
through the just judgement of God vpon them by
their stubbornnes and vntowardnes, they become
* such a corrosiue and an heart-sore vnto them, that
they make them euen weary of their liues, and oft
bring their grey heads with excessiue greife for
them to the graue.

vse. 2.

† Gen. 26. 35.
‡ 27 46.

Let them alone, say they, yet a while; they are but
young yet: there will be time enough to teach them, and
so nurture them hereafter. Yea, but for the body
of thy Child, thou wouldst be wiser and more wa-
rie. Were any limme mishapen, or did any part
grow awry, thou wouldst be sure to take it betimes,
while the nervs are gentle and pliable, the flesh soft

and waxie, and the bones tender, and gristly, so as they may be easily wrought and moulded any way. Be no lesse wise then for the soule of thy Childe. Thou canst not begin too soone. * *Forefalled we are all of vs*; the Heathen themselves saw and said as much. We bring vice into the world with vs, that must be wrought out of vs; and the sooner we are delt with, ere it take deeper roote with vs, or grow to stronger head in vs, the more easily it will be done.

What shall we say of those, that all their whole time traine them vp in idlenes, in nothing but vanitie and naughtinesse? That which proueth after the very bane and vtter ouerthrow of them. For hauing bin brought vp to nothing, and hauing no kinde of imployment to passe their time away with, they light commonly into lewd company, whom they waste themselves and their meanes with, and so come at length to confusion. What shall we say, I say, of such, but what *Bernard* before said, that such are * rather *Paricides* then *Parents*? And the bloud of their Children shall be one day required at their hands, which though they perish deferuedly through their owne voluntarie default, yet by their diligent endeavour and care might haue done much better.

u *Ad nemine ante bona mens venit quam mala: omnes praecipiti sumus. Virtutes discere est vitia dediscere. Sc. epist. 51. Ad virtutem contendim⁹ inter vitia distincti. Ibid. 76.*

x *Peremptores potius quam parentes. Bern. epist. 111. Vinam liberorum nostrorum mores non ipsi perderemus. Infantiam statim delinij solui⁹. Molli illa educatio, quam indulgentiam vocamus, nervos cōmentis & corporis frangit Quintil. instit. l. 1. c. 2.*

Branch 4.

But what is it that *David* would haue these little ones to learne? And so come we at length to the fourth and last Branch; *the Subiect-Matter* of his teaching; *the Feare of the Lord*.

Doctrine 7.

The last point then that we obserue hence is, that, The Feare of God, religion, and godlinesse is to

to be taught Children, and to be learned as well of young as of old. ^a *Abraham*, ſaith God of him, *will teach his Sonnes and his whole houſhold, to walke in Gods wayes.* ^b *Remember thy Creator, to wit, to feare and ſerue him,* ſaith *Salomon*, *in the dayes of thy youth.* And, ^c *Yee Fathers*, ſaith the Apoſtle *Paul*, *bring vp your Children in inſtruction and information of the LORD.*

And great reaſon for Parents ſo to traine them vp, if they deſire or regard their good.

For 1. there is no true wiſdome but in it. ^d *Timor Domini principium ſapientia.* The Feare of God is the Beginning of Wiſedome; ſaith *Salomon*. Yea, *Timor Domini caput, or principium ſapientia;* The Feare of God is the cheife and principall point of Wiſedome; ſaith both ^e *Dauid*, and the ſame ^f *Salomon*. And *Iob* long before either of them, ^g *Timor Domini eſt ſapientia ipſa: The Feare of God is wiſedome, euen wiſedome it ſelfe.* No true wiſedome without it, no true wiſedome but in it. To be taught our Children therefore, if we would haue them wiſe, if we would not haue them fooles and ideots, as they muſt needs be without it.

Reiſon 1.
d *החלה*
Prov 9.10. Virtutum omnium fundamentum pietas.
Cic. pro Plane.
e *ראיה*
Prov. 3.9 & 4.7.
f *Psalm 111.10.*
g *Prov. 1.7.*
h *היא חכמה*
Iob 28. 28.
Quod & idē ſerū
Solomon Pro. 15.
33.

2. There is no true happineſſe without it, no bleſſedneſſe but by it. For it is that, that Gods bleſſing is entailed vnto; euen all the good bleſſings both of this life. and the next; and Bleſſedneſſe it ſelfe, not temporall onely, but eternall. For, ⁱ *Blessed is the man that feareth God:* and, ^k *Blessed is euery one that feareth the Lord;* and, ^l *He is a bleſſed man that ſtandeth alwayes in awe.* For, ^m *Godlineſſe* (that is, the Feare of God,) haſt the promiſes both of this life,

Reaſon 2.
i *Psalm 112.1.*
k *Psalm 128.1.*
l *Prov. 28.14.*
m *1. Tim. 4.8.*

ⁿ Pſal. 34. 9, 10.

o Pſal. 103. 17.

p *les verito*

צדקה *prope v-*
ſurpatur, Pſal. 112.

3, 9. & 2. Cor. 9. 9,
10.

q Eccl. 12. 13.

vſe 1.

and of that that is to come. Of this life. For, ⁿThere ſhall be no want to thoſe that feare him: they ſhall lacke nothing that is good for them. And of the life to come too. For, ^oThe louing kindnes of the Lord is for euer and euer vpon them that feare him; and his P^rbounty or mercy vpon their Childrens Children. And therefore no maruaile if Salomon, as in the Entrance into his Proverbs he maketh the Feare of God, the Beginning of all; ſo in the Concluſion and ſhutting vp of his Eccleſiaſtes, he maketh the ſame Feare of God, the very Summe and the End of all. ^aSumma, or Finis rei. Will you heare, (ſaith he) what is the Summe, or the End of all: Feare God, and keepe his Commandements: For that is the whole dutie of man: and that is the only meanes to make man truly happy, the maine matter that Salomon there intended to teach.

Now this Firſt may teach you that be Parents, Maſters and Teachers, what to labour in, if you deſire the true welfare and happineſſe of thoſe that be vnder your charge, or Gods bleſſing vpon them, and your labours and endeouours with them; euen ſo teach them the feare of God. You are not to thinke it enough, that you haue taught them ſome trade, that you haue giuen them learning, (humane learning, I meane) that they may liue by another day; but you muſt withall, or elſe you come far ſhort of that you ſhould do, teach them alſo to feare God, and ſo to ſerue him here, as they may liue with him eternally, when they go hence.

To which purpoſe it is well obſerued, that the promiſe of a bleſſing to be continued to poſteritie, though

though made to the obseruance of all Gods precepts, yet is ^r more specially annexed to the second Commandement in the Decalogue, which is concerning the seruice and worship of God; God thereby intimating what Parents & others should principally apply themselues to haue planted in their Families, if they would haue Gods blessing entailed vpon their issue. For as for other things, euen Heathen and Infidels, or meere Ciuill and naturall men, will be ordinarily teaching and instructing their Children, to forbear and abhorre lying, and stealing, and loosenes of life, and surfeting, and excessse, and the like; because such things may make them vnfit for common and ciuill society, or may be a meanes to waste them, and that, that they shall leaue them. But God would haue vs, (and those that be truly godly will regard it,) to go a step further, and to teach them a lesson beyond all this, not ciuilitie alone, but true piety too; that we may be blessed in them, and they inherit Gods blessing with vs.

*Exod. 20. 6.
Deut. 5. 10.*

And surely what difference will there be betweene a Christian Parent and an Heathen, a Christian Schole-master and a Pagane; if the Parent or Schole-master teach his Children and Schollers, matter of ciuilitie or humane learning alone? Do not Heathen euen the same? As the Apostle speaketh in an other case, *He that provideth not for his Familie, is worse then an Infidell*: So here, that Parent that bringeth vp his Childe idly, is worse then many an Infidell: he that traineth him vp in some worldly trade onely is no better then they.

1. Tim. 5. 8.

That

^a Pſal. 34. 9, 10.

o Pſal. 103. 17.

p Ita verio

חַרָּה פְּרוֹת ו־
ſurpator, Pſal. 112.

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Now this Firſt may teach you that be Parents, Maſters and Teachers, what to labour in, if you deſire the true welfare and happineſſe of thoſe that be vnder your charge, or Gods bleſſing vpon them, and your labours and endeouours with them; euen *to teach them the feare of God.* You are not to thinke it enough, that you haue taught them ſome trade, that you haue giuen them learning, (humane learning, I meane) that they may liue by another day; but you muſt withall, or elſe you come far ſhort of that you ſhould do, teach them alſo to feare God, and ſo to ſerue him here, as they may liue with him eternally, when they go hence.

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though made to the obſeruance of all Gods precepts, yet is ^r more ſpecially annexed to the ſecond Commandement in the Decalogue, which is concerning the ſeruiſe and worſhip of God; God thereby intimating what Parents & others ſhould principally apply themſelues to haue planted in their Families, if they would haue Gods bleſſing entailed vpon their iſſue. For as for other things, euen Heathen and Infidels, or meere Ciuill and naturall men, will be ordinarily teaching and inſtructing their Children, to forbear and abhorre lying, and ſtealing, and looſenes of life, and ſurfeting, and exceſſe, and the like; becauſe ſuch things may make them vnfit for common and ciuill ſociety, or may be a meanes to waſte them, and that, that they ſhall leaue them. But God would haue vs, (and thoſe that be truly godly will regard it,) to go a ſtep further, and to teach them a leſſon beyond all this, not ciuilitie alone, but true piety too; that we may be bleſſed in them, and they inherit Gods bleſſing with vs.

And ſurely what difference will there be betweene a Chriſtian Parent and an Heathen, a Chriſtian Schole-maſter and a Pagane; if the Parent or Schole-maſter teach his Children and Schollers, matter of ciuilitie or humane learning alone? Do not Heathen euen the ſame? As the Apoſtle ſpeaketh in an other caſe, *He that provideth not for his Familie, is worſe then an Infidell*: So here, that Parent that bringeth vp his Childe idly, is worſe then many an Infidell: he that traineth him vp in ſome worldly trade onely is no better then they.

That

r Exod. 20.6.
D. ut. 5. 10.

c 1. Tim. 5. 8.

That Schole-maſter that teacheth them not at all that be committed vnto him, is worſe then many an Infidell; he that giueth them humane learning onely, is litle better then they. That Parent or Teacher that doth not teach them Ciuilitie, comes far ſhort of many Heathen ones; he that doth teach Ciuilitie, and not Piety withall, goeth no further then they haue gone.

Yſe 2.

t *Eſcleſ. 12. 1.*

u *Pſal. 119. 9.*

Laſtly, Children alſo muſt learne to feare and to ſerue God. If your Gouvernors muſt teach you it, then queſtionleſſe you muſt learne it. * *Remember thy Creator, ſaith Salomon, in the dayes of thy youth.* And, * *Whereby ſhall a boy, or a Child, ſaith Dauid, make his path pure, but by taking heede to it according to Gods word?*

x *1. Ioh. 2. 12, 13, 14.*

y *Præmiſſa rerū, ſita præmiſſa dierū. Greg. in Evang.*

It is an idle concept of many, that Religion and Godlineſſe is not for Children, that ſuch things concerne them not. There is no age freed from it. And therefore *Iohn* writeth vnto, and directeth, what he writeth, vnto all, * *not to olde men, and young men, ſtrong growne men onely, but to Children and litle ones alſo.* And ſurely moſt equall it is, that as *the firſt-fruits of other things, ſo the firſt-fruits of our yeeres* ſhould go alſo to God.

z *Prov. 31. 6.*

a *1. Pet. 2. 30. Math. 11. 45.*

It is but a Diueliſh Prouerbe, *A young Saint, and an old Diuell.* The Holy Ghoſt by *Solomon* aſſureth vs the contrary: * *Teach a Child, ſaith he, in the trade of his way, and he will not depart from it, when he is old.* It is true indeed, that thoſe that haue made moſt ſhew of piety, * *when they fall away againe, proue vſually moſt prophane.* But
* where

where it hath once truly taken roote in the heart, there it will continue constantly euen to all eternity, and neuer dye or decay againe.

b 1. Pet. 1. 33.
1. Ioh. 3. 9.
Sapientia nō amittitur in stultitiam non reuoluitur. Sē. epist. 76.

Let this therefore, good Children, be your principall care and studie : (For what shall it auaille you to be cunning in *Tully, Virgil, Homer*, and other profane Writers, if you be vnskillfull in Gods booke? to haue learned *Greeke* and *Latine*, if you learne not withall ^c *the language of Canaan*? to haue your speech agreeable to the rules of *Priscian* or *Lilie*, if your liues and courses be not consonant to the rules and lawes of Christianitie? to haue knowledge of the Creatures, when you are ignorant of the Creator? to haue learned that whereby you may liue a while here, and neglect that whereby you may liue eternally hereafter?)
Learne to feare God, to serue God; and then God will blesse you. For ^d *He will blesse those* ^d *Psal. 115. 13.* that feare him, be they great or small. Yea he will take charge of you, and prouide for you, if your Parents be taken from you. ^e *Though my Father and* ^e *Psal. 17. 10.* *Mother, saith Dauid, should leaue me, yet would God take me vp.* ^f *He will be a Father vnto you:* ^f *he* ^f *Psal. 68. 5.* will see you shall not want. If your Parents haue wrought the Feare of God into you; ^h *they shall* ^h *Psal. 37. 25, 26.* be sure to leaue Gods blessing to you; they may boldly bequeath it you; and you shall be sure to partake with them in it.

To end where we began; it is the commendation of *Timothie*, and of his Parents withall, that ⁱ *he had knowne the holy Scriptures from a Child;* ⁱ *2. Tim. 3. 15.* and had bin euen ^k *nursed vp in the words of faith* ^k *1. Tim. 4. 6.* and

Ι Επὶ τῇ ματρὶ ἐ-
 τὰ γάλακτι ἀρε-
 σκεύηθη. *Himer.*
Sophista in Monod.
Rufina.

and good doctrine; ¹sucking piety and godlines in,
 with his Mothers milke, and beginning to be ac-
 quainted with it euen at the breast. Let the like
 course be taken of, and with others, and it will

make them proue in time also like *Tim-*

m 2. *Tim.* 3. 15, 17.

thie, ^m wise to saluation, and
 enabled to euery good
 worke.



FINIS.

